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# THE PARISH OF THE ADVENT

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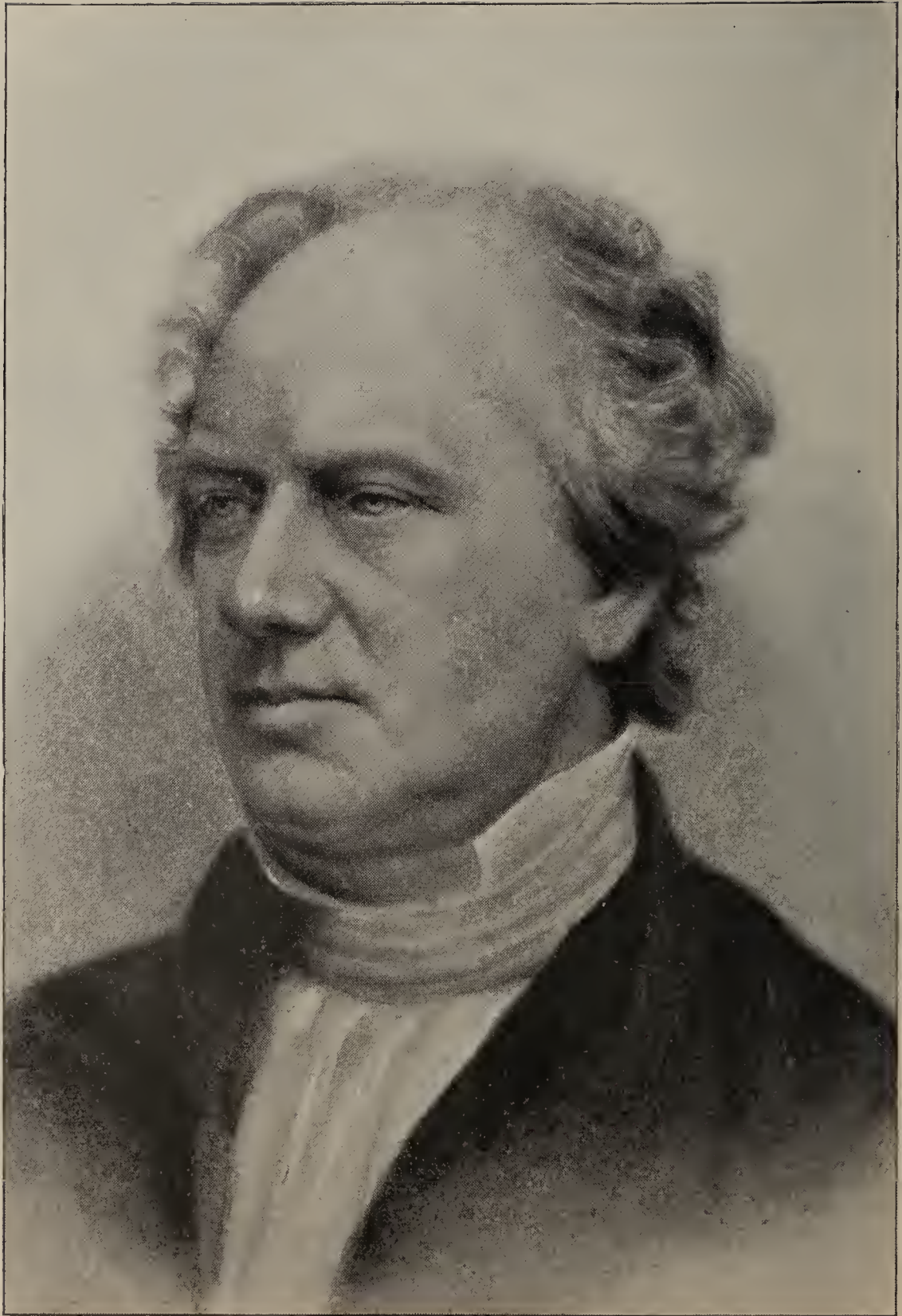


PARISH OF THE ADVENT









*Mr. Goswell*

A SKETCH  
OF THE HISTORY OF  
THE PARISH OF THE ADVENT  
IN THE  
CITY OF BOSTON

1844-1894

PRINTED FOR THE  
PARISH OF THE ADVENT  
1894

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1894  
BY THE PARISH OF THE ADVENT

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GEO. H. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

To the memory

OF

THE REVEREND WILLIAM CROSWELL, D.D.

THE FIRST RECTOR OF THE PARISH OF THE ADVENT

BY WHOSE EXERTIONS

UNDER DIVINE GUIDANCE

THE FOUNDATIONS WERE LAID UPON WHICH

HIS SUCCESSORS HAVE BUILT

AND TO WHOM ALL WHO RECEIVE

THE MINISTRATIONS OF THE CHURCH OF THE ADVENT

OWE A LASTING DEBT

OF GRATITUDE

THIS SKETCH OF FIFTY YEARS OF ITS LIFE

IS DEDICATED.



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This sketch tells of the growth of a movement having somewhat more than a local interest. The first portion of it was written by the late Dr. F. E. Oliver who was intimately associated with the early life of the Parish of the Advent. The story of its later life has been completed mainly from its records. It is too soon for all the details of that later life to be told, but it is believed that the main events of its history are all set forth with sufficient clearness and detail to satisfy the present demand.



1843—1851



## PARISH OF THE ADVENT.

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1843 — 1851.

One evening, late in the autumn of 1843, a gentleman then living in Bowdoin Street, dissatisfied with the condition of the Congregational body of which he had long been a member, and who had been drawn to consider the claims of the Episcopal Church, conceived the idea of forming a new Church parish in the city of Boston. In his own words : “ Being discontented with my religious position, my thoughts had turned in the direction of the Episcopal Church. I was, however, a close guardian of these thoughts and of the plans and ideas they suggested ” until the evening above mentioned, when “ I went into the office of a friend and neighbor,\* and, finding him alone, said rather abruptly, ‘ Doctor, what should you think of forming a new Episcopal church ? ’ He looked surprised, and had no ready reply. I then said to him that I wanted to talk with him about matters relating to the Episcopal Church. He was at once a cordial and interested listener. I told him frankly I had for a long time been thinking deeply on the subject. I had hitherto spoken to no one, and I spoke now because circumstances were such that I wished to change my present position. I had tried the Episcopal churches of Boston, and found them, as conducted, little or no better than the Con-

\* Dr. William Edward Coale.

gregational. I did not like them. They had the Prayer-book, but hardly its spirit; and they did not follow its principles. The doctor here replied, 'I agree with you.' I added: 'I have come to talk with you on this matter. You are an Episcopalian, and will understand me, and will know whether it would be possible to get together a sufficient number of Churchmen to support a new church.' "

A few days later the two gentlemen above mentioned, with two others, met to discuss the proposed plan, which was that a church be formed in the spirit and according to the principles of the Book of Common Prayer,—a church supported by the free-will offerings of the worshippers, with free seats, where rich and poor might meet alike, without distinction, for worship; and where provision should be made for daily as well as weekly services. It was suggested that Dr. George C. Shattuck might be interested in the movement, and would perhaps be willing, should he like the plan, to assist it financially. These gentlemen continued to meet and discuss the proposed plan; and Dr. Shattuck, having been consulted, joined with them, and showed much interest in the undertaking.

The character of this new enterprise may be judged from the earnest desire of its originators for a wider dissemination of Catholic truth and the opening of the way for its more frequent hearing by all sorts and conditions of men through the establishment of a church having free seats. Moreover, they hoped for a stricter adherence on the part of the clergy and laity alike to the principles which form the basis of our Holy Religion.

Before many months had elapsed the plan assumed a definite shape. On the 10th of September, 1844, a meeting of several gentlemen interested in the project was held in the

Sunday-school room of Grace Church, at which the whole subject was discussed; and it was finally agreed that a request, signed by seven qualified voters,\* should be made for the call of a legal meeting for the purposes of organization. Accordingly, a warrant was issued by John Codman, Esq.; and four days later, on the 14th of September, a meeting was held at the house of Dr. George C. Shattuck, on Cambridge Street, and an organization effected. At this meeting, at which twelve members were present, committees were appointed to prepare a constitution and to procure a place of worship. At a subsequent meeting held on the 24th of September a constitution was reported and adopted, the object of the organization, as set forth in the first article, being "to secure to a portion of the city of Boston the ministrations of the Holy Catholic Church; and more especially to secure the same to the poor and needy in a manner free from unnecessary expense and all ungracious circumstances." In the second article it was provided that the corporation should consist of the rector of the parish, *ex officio*, the assistant rector,—should there be one,—and the following persons and their successors: William Foster Otis, Robert M. Copeland, Richard H. Salter, T. M. J. Dehon, William E. Coale, John Codman, Richard H. Dana, Richard H. Dana, Jr., Robert Farley, George C. Shattuck, Jr., William J. Dale, Theodore Metcalf, Charles R. Bond, Charles P. Gordon, Henry Burroughs, Thomas D. Morris, J. H. Adams, Jr., I. C. Bates and Theron Metcalf; and it was also provided that the corporation should consist of not less than twelve nor more than twenty members, and should fill all vacancies in its number. At this meeting it was also

\*The signers were Charles P. Gordon, Robert M. Copeland, Richard H. Dana, Jr., Theodore Metcalf, Dr. W. E. Coale, Dr. Richard H. Salter, and Charles R. Bond.



reported that a place of worship could be had at the corner of Lowell and Causeway Streets in a building then being erected. As it was understood that this hall could not be completed in time for the first service, which was to take place on the first Sunday in Advent, a room was leased through the agency of Mr. John P. Tarbell, from Mr. Trull, in a building numbered 13 Merrimac Street, until the hall was ready for use.

The most important question, after all, was who should lead the new parish as its rector. Until this meeting the matter was not formally discussed. Many who were interested in the movement had known the Rev. William Crosswell, formerly rector of Christ Church, Boston; and, when his name was suggested, he was at once unanimously chosen to be the rector of the church to be called the "Church of the Blessed Advent." Mr. Crosswell was the son of the Rev. Dr. Harry Crosswell, rector of Trinity Church, New Haven. Soon after his ordination he had accepted the assistant rectorship of Christ Church in Boston; and on the resignation of the rector, not long after, in May, 1829, he was called to the rectorship, and entered upon his duties on the 31st of that month, as he expressed it, "in weakness, and in fear and in much trembling." For eleven years he remained at Christ Church, resigning in the summer of 1840, to the great regret of his many parishioners. He had already accepted the rectorship of St. Peter's, Auburn, N.Y.; and there he continued until his call to Boston, a period of four years. His previous career in Boston had brought him many friends; for he was a man of the highest culture, and of a deeply religious nature. He was firm in his belief, but genial and courteous, with all those qualities which distinguish a Christian gentleman. Certainly, as it proved, no



one could have been selected better fitted for the position he was called upon to fill.

At a meeting of the parish held on St. Luke's Day a letter was read from the rector-elect, accepting the rectorship of the parish; and at the same meeting Mr. Richard H. Dana, Sr., accepted the offer of senior warden, and Mr. Charles P. Gordon was elected junior warden. Soon it was announced that a contract had been made for the hall on the corner of Lowell and Causeway Streets, so that the preparations were now nearly completed for the opening services.

Ten years had now elapsed since the commencement of the Catholic revival in the Anglican Church; and it was natural that in the establishment of a new parish on a strictly churchly basis, with free seats for rich and poor alike, and dependent for its support upon the voluntary offerings of the worshippers, the influence of that movement, both in its ritual and teaching, should be felt and recognized. With a corporation self-perpetuating, and hence independent of the fluctuations and uncertainties to which most parishes, with their ever-changing congregations are always open, a more Catholic standard than that to which the Church in Massachusetts had been accustomed hitherto could be more easily maintained. The time seemed to have come to throw off the shackles that had bound her for so many years to Puritan tradition, and to reaffirm, by a more distinctive teaching and ritual, the Catholic doctrines always held by the Anglican Church. Such was the desire both of the parish and its rector.

A few days before the opening services of the new parish the following printed card had been circulated, notifying the public of the character of the proposed enterprise : —

## THE CHURCH OF THE ADVENT

Has been recently organized and incorporated with a view to secure to the inhabitants of the north-western portion of the City of Boston the ministrations of the Protestant Episcopal Church, and more especially to secure the same to the poor and needy, in a manner free from unnecessary expense and all ungracious circumstances.

A convenient place of worship is about to be provided in the building now in course of erection on the corner of Lowell and Causeway Streets.

Until this building is completed, temporary arrangements have been made for holding divine service in an "upper room" at No. 13 Merrimac Street, within a few doors of Causeway Street, to commence on Advent Sunday, the first day in December.

The sittings will be free to all. Permanent seats, however, will be appropriated to those who signify their intention to become constant occupants.

The Church will be supported, as all churches were formerly wont to be, by the voluntary oblations of the worshippers. In accordance with the precepts of God's word, and the order of His Church, opportunity will be afforded for each individual, whether young or old, to "offer his gift upon the Altar" in that part of divine service which is called "the offertory." "Every man according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver."

A prominent object, in addition to the usual offices of worship, will be the thorough catechetical training of the children in the principles and practice of Christ's religion, as set forth in the Book of Common Prayer.

The Co-operation of all who are disposed to take a part in this good work is respectfully and earnestly solicited.

For further information, apply to the rector, the Rev. W. Croswell, 7 Crescent Place, or to either of the following gentlemen: R. H. Dana, *Senior Warden*; C. P. Gordon, *Junior Warden*; R. M. Copeland, Theodore Metcalf, T. J. M. Dehon, T. D. Morris, W. E. Coale, R. H. Dana, Jr., R. H. Salter, C. R. Bond, *Vestrymen*.

The Rector will hold himself in readiness to attend to any of the duties of his calling, public or private; especially those connected with the offices for the Visitation and Communion of the Sick, the Burial of the Dead, &c.

In accordance with this announcement, on the first Sunday in Advent, which occurred on the first day of December, 1844, the first services of the new parish were held at 13 Merrimac Street; and although the day was "rather unpropitious without," as Dr. Croswell expressed it in a letter to his father, "the King's daughter was all glorious within." "Our loft," he adds, "was crowded all day and evening with a congregation that seemed much gratified and most hopeful for the future of the new parish." In a letter written a week later he writes that "our loft is full to overflowing. Yesterday afternoon troops of people went away for scarcity of room, and many remained standing during the whole service. Some sat round the footsteps of the Altar. At present we have three services a day." So in this plain and humble apartment the services continued, the congregation growing in number, and including "some of the best and most influential minds in the Church in the city."

It was but natural that, in a movement like this, much opposition should be encountered. So sudden and so decided a departure from the established modes of worship in Massachusetts must necessarily have led to much comment and not a little feeling. Such as attempted to follow the letter and spirit of the Prayer-book were in those days reproachfully called Puseyites. Ridicule was one of the weapons employed to counteract influences which it was fancied by the uninformed must have emanated from the papal see. But controversy was entirely avoided on the part



of the priest and parish, and all went quietly on. The fasts and feasts were observed as they had not before been since the days of Ratcliffe; and during Lent, the rector says in a letter to his father, the services were most solemn and impressive. On Good Friday he writes that the altar, as he remembered in his youth in New Haven, "was in black, the music full of pathos, and melted all hearts to tears."

Such was the state of the parish in this early period of its existence. At the close of its six months in Merrimac Street there were about seventy communicants, and all the worshippers had become thoroughly united and at one with the rector in the desire for a more dignified and appropriate ritual. A higher standard of church music seems to have been one aim from the outset. The voluntary choir of gentlemen and ladies were much interested in furthering the wishes of the rector. The psalms and canticles were sung to the simple Gregorian melodies so peculiarly adapted for the purpose, the metrical psalms soon giving place to the prose translation of the Prayer-book; and the music became very soon one of the attractive features of the service, rather from its ecclesiastical character than from any especial merit on the part of the singers.

On the first day of June, 1845, the parish held its first services in the new hall on the corner of Lowell and Causeway Streets, which had been expressly arranged for it under the superintendence of the late Dr. Coale, one of its vestrymen. The room was commodious, one well adapted to the ritual of the Church, and capable of seating not far from three hundred persons. The altar, which was at the east end of the hall, was plainly draped, and surmounted by a large gilded cross. Upon it were four gilded candlesticks, whose candles were lighted at the evening services.

The chancel, which was small in area, was enclosed by a simple rail, at which the clergy knelt in the prayers. There was no reading-desk, but a plain wooden lectern, at which the lessons were read and the sermons preached. On the south side of the chancel sat the choir. In this small hall, Sunday by Sunday, a large and very respectable congregation assembled for worship; and the responses were most hearty, and the services solemn and inspiring.

There seems to have been at this time a growing desire for daily morning and evening prayer. "Many of the parish," says the rector in a letter, "are impatient for the commencement of daily service." "I am not sure," he adds, "that it will not be the first attempt to revive the week-day service in this city since the year 1686, when, at the second meeting of the members of the Church of England, it was 'agreed that the prayers of the Church be said every Wednesday and Friday of the year, in the summer season to begin at seven of the clock in the morning, and in the winter season at nine of the clock in the forenoon.'"

It was on the first day of September, just three months after the parish had removed to its new place of worship, that the daily service was commenced for the first time in Boston; "at the ancient hour of prayer, being the third hour,"\* as the rector expressed it, "or, according to our

\* All will remember his beautiful lines, which are at once suggested by this remark: —

"O Saviour, I would spend the hours  
 Canonical with Thee,  
 As tolls the clock from yonder towers,  
 At nine, and twelve, and three;  
 At primes, and lauds, and matin bell,  
 And compline, rise and pray,  
 And tell my blessed rosary  
 At the decline of day.

"At vespers, and at nocturns late,  
 When suns have ceased to shine,  
 On my devotion's dial-plate  
 Still shed Thy light divine;  
 And, as the holy vigil yields  
 In turn to holy dream,  
 Oh, let my Saviour be through all  
 My glory and my theme."

present horology, nine o'clock."\* "The morning was bright and auspicious, and there was an encouraging attendance." The rector seems to have had little doubt of his having ample strength, with the occasional assistance of other clergy, to carry on these additional services. He writes, a few weeks later, that the "daily service goes on quietly through sunshine and storm alike, and with little deviation in the attendance." To aid in the more frequent services of the parish, the Rev. F. W. I. Pollard, formerly of Nantucket, was appointed the assistant minister of the parish; and everything seemed to betoken a prosperous future.

An incident soon occurred, however, that led to much bitterness of feeling, and to an interruption of the pleasant relations that had hitherto existed between the parish and the bishop. There had been from the first a consciousness on the part of the rector that the bishop was not heartily in sympathy with him in his work. On the presentation of his letters dimissory from Bishop DeLancey, he seems to have been treated with bare courtesy. "He is civil," wrote Mr. Croswell, "and I ask and expect nothing more." Brought up in the Presbyterian faith and not having changed his views since his boyhood, as he said to a brother bishop not very long before his death, it is not strange that Bishop Eastburn should have looked with a doubtful eye upon the new church enterprise, especially as the lay control of the parish was in the hands of a close corporation, the church being without pews, and hence individual ownership being impossible. But no decided expression or action on the part of the bishop was manifested until his first visitation, which took place on the evening of the Sunday before Advent, 1845. In a letter of the rector dated November 25

\* When the rector was asked at a vestry meeting, "what time he proposed for morning and evening service," he replied, "The hours of nine and six, being canonical hours."



he writes: "Our place of worship was thronged, the music was delightful, the congregation manifesting that engagedness in the worship which is so contagious, and distinguishes us from any congregation in the city." Seventeen candidates were confirmed. The bishop's address was good, but contained nothing distinctive, and no recognition of what was characteristic in the rite. The bishop was noticed to be extremely nervous during the service, and, as soon as it was concluded, returned to the sacristy with the other clergy in a somewhat excited state, and at once proceeded, as the rector described the scene, to deal with him and his assistant "in the spirit of one who was about to lay his hands — I had almost said *violent* hands — on his antagonist, and in a manner neither creditable nor convincing." The bishop's main objections to the service related to the use of the word "Saint" except as applied to the apostles, to the fact that the clergy knelt with their faces to the altar instead of kneeling into their chairs, and to certain other things which appeared to him to savor of superstition. The conversation which ensued, though brief, had, to use Dr. Croswell's words, "turned our joy into heaviness."

The scene was one never to be forgotten, and seems to have been the first step in a series of measures hostile to the interests of the new parish and its rector. The imputations of the diocesan were, however, respectfully and steadily repelled; and nothing else was heard from him until a few days later, when a pastoral letter appeared in his official organ, the *Christian Witness*, containing a direct attack upon the rector of the Church of the Advent, and on his mode of conducting divine service. The bishop alluded especially to the form of the communion table, "fitted up," as he expressed it, "like a Romish altar," the golden candle-

sticks, the large wooden cross that surmounted the altar and the postures assumed by the officiating clergy in the services of the Church. He expressed his unqualified condemnation of certain practices, which he regarded as puerile and dangerous to the souls of those who witnessed them, and as bringing contempt and ridicule "from all sensible and enlightened persons of other Christian bodies."

This unjust and uncalled for aspersion upon the character of one of his own clergy naturally caused much excitement and feeling in the parish and in the community at large, it seeming like an appeal to the public for the purpose of creating hostility to the new enterprise.

A meeting of the wardens and vestry was at once called, at which resolutions were passed expressive of surprise and regret at the course pursued by the bishop, and vindicating the rector and the parish in all that related to the arrangement of the chapel and its modes of worship. They also recorded a solemn protest against the public manner in which the rector had been denounced as "perilling the souls of his people," and "exposing the Church to ridicule and contempt," adverting to his many excellences, his untiring and self-sacrificing efforts in behalf of the poor, and his dignity and simplicity in conducting divine service. Cordial sympathy was also expressed with him in his efforts "towards presenting the Church in its entirety before the community" by the establishment of daily service, the observance of holy days, the regular offertory, the use of free sittings, the introduction of simple and ancient music, and by the frequent celebration of the sacraments, ordinances and offices.

Of course, so gross and public an attack upon one everywhere held in the highest esteem could not pass unnoticed;



and most reluctantly did the rector enter upon his own defence. In his reply to his diocesan he remarked upon the great injustice done him, dwelling at some length upon the solemn character of the work he had undertaken, the zeal of those interested in the enterprise, the simplicity of the arrangement in the chapel, and of the general order of divine worship. "We have knelt," he said, "devoutly before and with our people towards God's most holy place, that they also might learn to kneel after our example. The effect has been all that we hoped for. The flame has spread from heart to heart. The cold silence and wandering looks; the carelessness and apathy, which are subjects of complaint in so many places of worship, have disappeared before it. Many who have come without religious sympathy we have reason to know have been joined together with us in a new bond of Christian union. I venture to say that the expression of 'ridicule and contempt' to which you allude has not been known among us, though doubtless some 'who came to scoff have remained to pray.'" In allusion to the cross, which the bishop refers to in his letter, as one of "the offensive innovations" that gave him "inexpressible grief and pain," Mr. Croswell said: "I cannot bring myself to say one word in answer to your objection. I am happy to confess that I am 'childish and puerile' enough to love and rejoice to have that precious symbol presented to the eye in all holy places,—of all symbols the most speaking and most touching, proclaiming Christ crucified, the Alpha and Omega of the Church's existence." He added that "there is not one of our churches in the city which is not open to censure on similar ground," and instanced Trinity Church, the bishop's own church, where, as he pointedly said, "We miss the cross, indeed, but the

mitre is not excluded.” He alluded to the painting of the Transfiguration in St. Paul’s Church and in Grace Church to the cross in bold relief on the shaft of the baptismal font, intercepting the eye between the porch and the altar. He expressed extreme regret that he was compelled to a public defence of himself, but no other course seemed open to him. He had been held up by his bishop, through the public press, as a presbyter unfaithful to his vows, one who had not hesitated to sacrifice to an inclination towards idolatrous usages and superstitious puerilities the character of the Church and the souls of his people; and a sense of justice, as well as his own self-respect, required that his vindication should be equally public.

This reply to the attack upon himself and the parish was written in an admirable spirit. Pointed in style, yet free from all bitterness, it elicited much comment, and, together with the bishop’s letter, aroused the deepest interest in every portion of the country. Letters poured in on him from all directions. In a letter to his father he writes, “I could not have anticipated such a burst of enthusiasm.” Edition after edition of the correspondence was called for, until thousands had been disposed of; and many were the testimonials of approbation and expressions of sympathy on every side. The religious and secular press also became involved in the controversy, the latter, as was natural, generally defending the bishop’s course,—the Puritan party, both within and without the Church, inveighing as of old against rites and ceremonies. But the rector was constantly cheered by letters and messages complimenting him on the spirit and manner of his reply. One of his correspondents wrote, “I am delighted with the manner in which you have treated the subject,—calm, dignified, and consist-

ent with your character as a man and minister of God's Holy Church, and at the same time conclusive in argument and forcible in appeal." Many others expressed the same sentiment, while all cordially approved the course pursued by the rector and the vestry.

That the attitude of hostility assumed by the bishop was not due to any sudden impulse, but rather to a profound dislike, fostered by his early training and association, to the broad Catholic principles that underlay the formation of the new parish soon became more than ever apparent. An incident occurred about this time that showed conclusively the bishop's feeling. A young clergyman had been invited to preach at Trinity Church on the afternoon of a certain Sunday by the assistant minister of that parish. Having officiated at the Church of the Advent at the morning service, he went to Trinity Church to fulfil his engagement there. The bishop asked him in the sacristy where he had officiated in the morning. He replied at the Church of the Advent. The bishop at once said that he could not preach at Trinity Church, and the reverend gentleman immediately withdrew.\*

As the time approached for another confirmation, the rector made a formal request that the bishop would appoint a time for the administration of that rite. The bishop promptly declined to visit the parish unless permanent al-

\* It was probably with reference to this act that very soon after the vestry of Trinity Church passed two resolutions bearing on the conduct of the diocesan towards his clergy. The second of these resolutions contains the following clause: "The proprietors of this church do not recognize nor admit, as a just and appropriate means of advancing the cause of true religion, the principle of exclusion from the altar or the pulpit of clergymen of regular standing in the Protestant Episcopal Church, and otherwise well approved for piety, learning, and a blameless life, and conforming to the settled usages and forms of worship in this Church, for the cause of theological views or opinions, not involving a case of ecclesiastical censure on the score of nonconformity to the doctrines of the Church of which they profess to be members."



terations were made in the arrangement of the chapel and in the mode of conducting divine service. Against this arbitrary act the rector could only protest, at the same time declining to conform to the bishop's suggestions. To abandon privately the observances for which he had been publicly censured would be regarded as an admission of the character imputed to them, as well as of the legality of the act of censure. The bishop having declined to visit the church, the confirmation took place at Trinity Church on the 17th of January, 1847.\*

It was toward the close of the year 1846 that a movement was made for procuring a more permanent place of worship. The present hall had become too small to accommodate the congregations, and the street had become so noisy as to cause a serious interruption to the daily services. The subject came up at a meeting of the parish, held in November, 1846, when it was voted that a committee be appointed to consider the whole subject, and take steps to raise a fund for the purpose of obtaining a permanent House of Prayer for the parish. Later, in order to secure the more safe and convenient management of such fund, it was voted that this fund be vested in the hands of three trustees under covenant with the corporation, by whom they were to be elected. These trustees were to so invest all moneys contributed for this purpose that they might accumulate until they reached the sum of twenty thousand dollars, in addition to the cost of a suitable lot of land. The fund might then be used for building a church under the direction of the corporation, which, when finished, should be conveyed to the parish, "upon such conditions as

\*A full account of the controversy is given in the Memoir of William Croswell by his father, published in 1853.

shall forever secure it to be free, and open to the public service of Almighty God, the Father, the Son, and the Holy Ghost, according to the doctrine, discipline, and worship of that portion of the Holy Catholic Church known as the Protestant Episcopal Church, in the United States of America." The above indenture was signed on the first day of February, 1847.

A favorable opportunity very soon occurred for securing a building far better suited to the needs of the parish than the hall in Causeway Street. A meeting-house situated in Green Street, in which the late Dr. Jenks had for many years officiated, having become vacant, was offered for sale; and, as the funds already in the hands of the trustees were sufficient for the purpose, they were enabled to secure it by purchase. It was a substantial structure of brick, far from ecclesiastical in appearance, but, after undergoing the needed alterations, not ill-adapted to the requirements of the parish, being capable of holding not far from six hundred persons.

Of course, much time was required to make the necessary changes in the new chapel to fit it for church worship; and it was not until late in the autumn that they were completed. In allusion to the slow progress of these alterations Mr. Croswell, in one of his letters, says: "But what they accomplish is very satisfactory; and I think we shall have as churchlike arrangements of the altar and furniture as are to be found in the city, though this is not saying much. There will be a hundred pews, or, rather, open seats, on the floor; for we have discarded the doors and cut down the ends to a scroll elbow piece,—a vast improvement in the appearance of the building, and settling an important principle. How strange the spectacle would be in our eyes, if we were not accustomed to it,—this but-

toning in of families on the floor of the sacred edifice, each in their separate *pens* !”

The most noticeable changes were, perhaps, about the chancel. The old mahogany pulpit was transformed into an altar, above which was the cross,\* that rock of offence from the first, and over it the words, “Lo ! I come,” “particularly significant,” in the words of Mr. Croswell, “of that event to the commemoration of which, as past, and the preparation for which, as to come, the church is especially consecrated.” The chancel was spacious, with only the altar within the rail, and a lectern and seats for the clergy without ; and the whole interior, as viewed from the main entrance, was impressive.

The first service was held in the new edifice on the 28th of November, 1847, it being Advent Sunday, just three years after the first service in Merrimac Street. The rector was assisted by the Rev. Dr. Eaton and the Rev. Mr. Pollard, and preached the sermon. The congregation was quite large, and the prospects of the parish seemed more than ever encouraging.

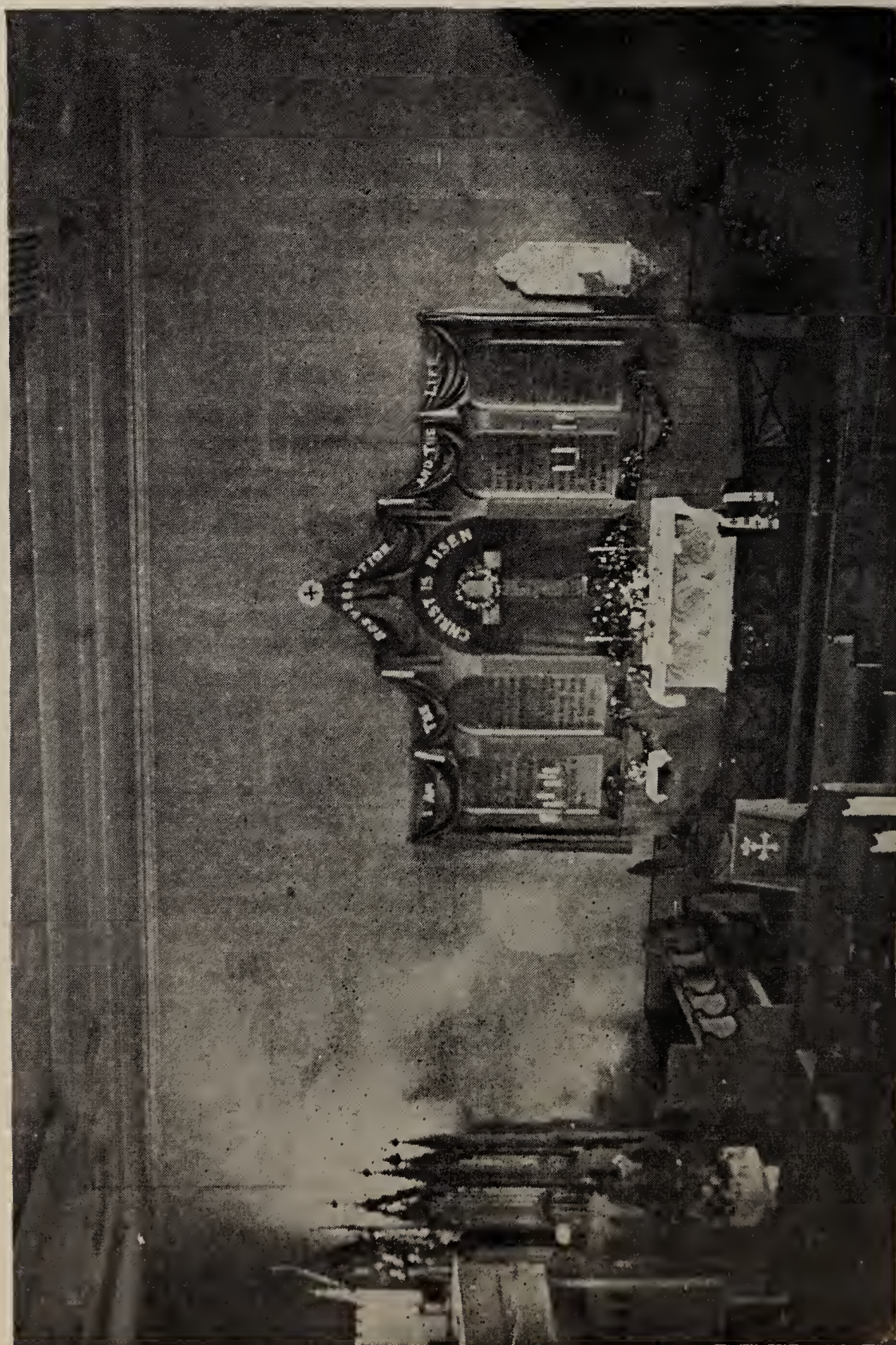
It was, perhaps, natural that on entering upon a new era in its history, some effort should be made to bring about, if possible, a more friendly feeling between the bishop and the parish ; and the following extract from a letter of the rector to his father, under date of November 22, shows that such an effort was then being made. “Last week,” he writes, “five of the clergy † called on me in a body, first at our

\* This cross retained its place over the altar until 1882, when it was removed by the Cowley Fathers, who had purchased the building on Bowdoin Street. In 1890 it was placed in the rector’s room at the Church of the Advent, which it now adorns.

† Dr. Vinton, rector of St. Paul’s Church, Dr. Clark, a former rector of Grace Church, Dr. Mason, rector of Grace Church, Mr. Woart, rector of Christ Church, and Dr. Randall, rector of the Church of the Messiah.







CHURCH OF THE ADVENT.  
GREEN ST.



house, and then at the church. Not finding me, they called again on the next evening ; and I gave them a cordial reception. They expressed a hearty desire for unity and a restoration of clerical intercourse. They had seen the bishop, who had reluctantly consented to waive all objection to the service as performed by the rector, provided I would ‘ pray towards the people.’ ” The rector promised to give the subject proper consideration, and the deputation withdrew. Meantime Dr. Croswell received a letter from Bishop Eastburn, expressive of his satisfaction that the effort had been made by the clergy to promote brotherly unity and friendly intercourse, and of his especial desire that, as the parish was about taking possession of its new place of worship, its rector would now accede to his wishes in the conduct of divine worship, suggesting the wearing of the gown in preaching, the reading of the prayers at the reading-desk, and the use of a pulpit for preaching, also the use of the metrical psalms. The letter was kindly in its tone, but it was clear that no satisfactory arrangement of the parish difficulties was yet to be reached.

The answer to the above letter was equally courteous and equally firm in its tone. The rector alluded to the charge that had been publicly made against him, without a hearing, that he was guilty of acts which tended to degrade the Church and “ imperil the souls of men,” and called in question the right of a bishop to regulate his demand by an appeal to his own conscience or private opinion. At the same time he expressed his willingness, as it was his duty, to yield canonical obedience to his diocesan in all matters within his jurisdiction. He was unwilling, however, after all that had taken place, to make privily any concession, as it would subject him to an imputation of having deserved

the severe and open censure, not yet openly revoked, and of having exposed himself to the construction of admitting "a bishop's power virtually to inflict sentence of condemnation on his clergy without a trial." He instances the case of the apostle Paul, who, after he had "been beaten openly, uncondemned," at Philippi, was not willing to be "thrust out privily."

Here the controversy seems to have ended for the present. Each year, as the time for confirmation arrived, the usual courteous request was made to the bishop that he visit the parish to administer that rite, and the usual polite reply followed, declining to do so, this again being followed by a dignified protest on the part of the rector. Meantime the parish continued to prosper. "Everything," wrote Dr. Croswell, "looks very encouraging. The church is well attended, the ordinances honored, Sunday-school flourishing, the wants of the poor provided for, the support liberal, the sympathy of the brethren at large lively." He also adds, in allusion to the ritual and arrangements of the church, that "many of the best of the clergy would be glad, if it were in their power, to adopt the same arrangements."\*

It might be added that the music at this time had attained a certain degree of excellence. The choir, although a voluntary one, was a single quartette, with voices above the average in quality; and the music was of the simple character which had marked it from the first. The canticles were sung to the Gregorian melodies; and the organ was admirably played, accompanying rather than leading the singers. A writer in the *Parish Choir*, an English publication of that date, thus writes: "In Boston, at the Church of

\* It was at about this time that the portrait of the rector, by Mr. Brackett, now hanging in the rector's room at the Church of the Advent, was painted.

the Advent, where the Rev. William Croswell officiates, the singing is better than any I have ever heard on this side of the Atlantic. The chants are all single ones, most of them Gregorians, arranged as in the *Parish Choir*.”\*

The first confirmation after the opening of the church in Green Street took place at Christ Church on the evening of Easter Day, 1848, when twenty persons were confirmed. As the bishop had expressed his determination not to visit the Church of the Advent until permanent changes were made in the arrangements of the church and in the mode of worship, he designated four parishes at which he proposed to administer the rite of confirmation, and to any one of which the rector was at liberty to present his candidates. The rector's long connection with Christ Church led him to select that as least open to exception.

Soon after Easter Rev. Mr. Pollard, who had served the parish faithfully as assistant minister for more than three years, resigned that position; and until his successor should be appointed the Rev. Dr. Asa Eaton, one of the oldest presbyters in the diocese, who stood ready at all times to render any aid in his power, performed the duties of that office. Dr. Eaton had been from the first a firm friend to the parish, and his presence in the sanctuary seemed always like a benediction. In the autumn of the same year the Rev. Oliver S. Prescott, a young presbyter from North Car-

\* See *Parish Choir*, vol. ii. p. 116. The writer adds: “The organist has managed to induce the members of his choir to lose sight of their individuality to the good of the whole: hence there is a goodly number of voices singing the tune and inviting the congregation to join with them, — an invitation they gladly avail themselves of. One of the psalms of David (not a metrical psalm) is always chanted as an introit. In this church, I might observe, there is no reading-pew, that most useless and cumbersome piece of furniture; but the matin service and even song, which are here daily read, are said at the altar rails, the lesson being read from a lectern. The choir always attend, and sing at the daily as well as Sunday services.”



olina, was appointed the assistant; and the rector, who had been for some time in infirm health, was much relieved in his parochial labors.

Among the many gifts that from time to time were made to the parish, one of the most beautiful and appropriate was that offered on Easter Day of this year. It consisted of a service of holy vessels of silver-gilt for the altar. These were made in England, under the direction of the English Ecclesiological Society, and consisted of seven pieces richly wrought; namely, one offertory basin, one cruet, two chalices, two patens, and one spoon, all with appropriate inscriptions.

It was in October, 1849, that the Saints' Days began to be more appropriately observed than had been the custom in this diocese. In one of his letters Dr. Croswell states that St. Matthew's Day was observed at the Advent with the usual solemnities. "Seven of the clergy were present, and thirty or forty of the laity, at the Holy Communion;" and, in allusion to the Feast of St. Michael and All Angels, he writes that the Holy Communion was celebrated, "as we purpose it shall be on all Saints' Days, there having been fifty or sixty present."

Among the few who had the courage to offer their services to the Church of the Advent at this time the name of the Rev. Henry N. Hudson ought not to be forgotten. He had acquired a high reputation as a lecturer on Shakspeare, and had recently been admitted to the sacred order of deacons in the Church, and, being a resident of Boston, was willing to "put his light," as Dr. Croswell expressed it, "in our candlestick." Dr. Croswell adds, "We shall have three services on Sunday with his help, and shall each have one turn."

After the usual somewhat curt correspondence between the bishop and the rector, the time for the confirmation which was now at hand was fixed for the 24th of February, 1850, at Trinity Church; and it will not be out of place to quote the letter of the rector complying with the direction of the diocesan:—

BOSTON, Feb. 23, 1850.

*Right Reverend and dear Sir,—*

It is proper to apprise you that, in compliance with your directions, I shall attend at Trinity Church with many of our congregation to-morrow morning. The service at our church will be omitted. I cannot yet inform you of the precise number of candidates for confirmation; but I am sorry to say that I find it year by year seriously diminished in consequence of the course which you have felt at liberty to pursue, in depriving our parish of the benefits of the episcopal visitation contemplated by the canon. And I should be wanting in a sense of what is due to my own rights, as a presbyter under your jurisdiction, “not justly liable to evil report, either for error in doctrine or viciousness of life,” as well as what is due to those of the laity of our parish, constituted an integral part of the diocese, entitled to representation in the Convention, and to the enjoyment of the same canonical provision and privileges as any other parish in it, if I did not once more enter my solemn protest against these proceedings, as I have done against similar proceedings in former years.

As ever, your faithful presbyter,

W. CROSWELL.

On the morning of St. Matthias Day, therefore, the church was closed, and many of its congregation repaired to Trinity Church to witness the confirmation, while the candidates for that sacred rite walked in procession through the streets to the cathedral church.

The munificent gift of a service of richly wrought communion vessels was supplemented in the following year by a sum of money which was expended in the purchase of a font and altar of Caen stone.\* These were made after the design of an English artist, Mr. Frank Wills, then residing in this country, and were delicately and beautifully carved. The font was at once accepted; but objections having been made to the altar, that it was a distinctive altar, and not a table, and hence suggestive of a doctrine not then supposed to be generally held in what are termed Protestant churches, consent to its erection was at first withheld by the vestry. In the following year, however, at the special request of the rector, it was put in place.

Although the feeling engendered by the bishop's action had in some degree subsided, the object sought at the outset by the diocesan authorities had by no means been abandoned. The attempt to cast a shadow over the good name of William Croswell had but drawn to him the sympathy of all true Churchmen, and done much to promote the growth and strength of the parish over which he presided. If one could be selected of less note and influence who could be made to suffer in his stead, something might yet be accomplished. It was, indeed, the better part of valor to choose an antagonist who, comparatively unknown and without social influence, might be made to feel the smart of the episcopal rod, even at the sacrifice of his priestly standing. Accordingly, in the autumn, a presentment was served on the Rev. Mr. Prescott, the rector's assistant, con-

\* The bequest of Miss Elizabeth P. Perkins. This font is now in the baptistry of the Church of the Advent. The altar and an eagle lectern, given to the parish as early as 1848, were loaned for a time to the Society of St. John the Evangelist, when the parish moved from Bowdoin Street. It is to be hoped that they will soon find a place in one of the chapels in the Church of the Advent.



taining charges of heresy and of violating the usages of the diocese in the mode of conducting divine service, the latter referring to the wearing of the surplice in preaching and the use of the psalter instead of the psalms in metre. The charges of heresy were that he held and had taught the worship of the Blessed Virgin, in a sermon preached by him in Christ Church in Cambridge, and that he had also taught that confession to a priest and absolution were profitable and allowable. These charges, after three trials, were declared to be "not sustained"; but it was decreed by the court that, inasmuch as the respondent had claimed the right to pronounce absolution to the penitent, he be suspended from the ministry until he furnish to the bishop a certificate renouncing that claim except in the office for the visitation of the sick or in cases of contagious diseases.

Although the result was reached by an utter disregard of law and facts, it being admitted that the respondent was guiltless of heretical teaching, the object of the diocesan authorities had been attained; and Mr. Prescott went forth shorn of the powers that had been solemnly conferred upon him at his ordination. The diocese of Massachusetts had spoken.

An interesting incident in the history of the parish was the visit of Dr. Medley, the lord bishop of Fredericton. The parish having been deprived for many years of all episcopal supervision, this became an event of no ordinary interest. Bishop Medley's attention had been called to the parish several years before, when, soon after its organization, he had given it the alms chest, now at the south door of the church. On passing through Boston in September, 1851, he visited the church, leaving word that he would much like to preach on his return in October. He arrived

on the eve of St. Luke's Day, and on that day assisted in the communion service, and preached a sermon appropriate to the day. On the following Sunday he also preached, to the great delight of all who listened to him. This action on his part gave great offence to the diocesan, who did not call upon his brother, and even declined an invitation to dine with him. The visit of his lordship was, however, most providential, and may have aided in ultimately opening the way towards a settlement of the questions in controversy.

It was but a few days later, on the Feast of St. Simon and St. Jude, that the lord bishop of Newfoundland, Dr. Field, was present at the services. The visits of the two bishops to the parish were a source of the greatest pleasure to the rector, whose days were now drawing to a close, and will be long remembered in connection with its early history.

Dr. Croswell had now entered upon the last month of his earthly life; and his close relations to the church with which he had been identified, almost from its beginning, render every detail of that life, especially in its closing days, of peculiar interest. There are those who recall the zeal and ardor with which he looked forward to the services of that last All Saints' Day. The sermon, almost prophetic, on that occasion; \* his preparation for the sermon to the children, which was to be his last; his last entry in his journal, in which he noted his ineffectual search after a poor woman, who had incorrectly given her place of abode, — all these touching incidents are suggestive and full of interest, and mark the character of this devout and saintly man. During

\* His sermon was from the text, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." He died November 9.

the interval between the close of the morning service and evensong on that last Sunday it was remarked by his family that he never appeared more cheerful ; and he promised himself much enjoyment in the approaching services, at which he was to admit an infant, by holy baptism, into the Church, and to address the little ones of his flock, in whose spiritual welfare he took the deepest interest. His sermon, from 2 Kings v. 2-3, "was written in a style of beautiful simplicity, perfectly plain, and well adapted to the capacity of his juvenile hearers, and yet full of the most sublime and elevated thoughts." In the last service in which he was ever to engage, nothing was especially noticeable in his manner until during the delivery of the sermon, when "it was perceived" says his biographer,\* "that he occasionally betrayed some signs of faltering in his speech ; but this was, very naturally, imputed to his emotions, and would not have attracted particular notice, had he not also, from time to time, placed his hand, in an unusual manner, upon the back of his head, as if suffering from pain or distress. The children were much affected as they saw, or thought they saw, tears stealing from his eyes. His voice, which was ever gentle and soft, and could scarce shape itself to a tone of reproof but that it would falter into music, meanwhile assumed, as from some presentimental emotion, those tones of tender pathos which rendered his speech no less fit than if it had been specially meant for a valedictory to the little ones of his flock." The writer well remembers the scene. His manner, as the sermon drew towards its close, was as if he were unable to see his notes distinctly ; and he brought it, at last, abruptly to an end, and gave out, from memory, the hymn, not the one he had appointed for the choir to sing, but one containing the prophetic lines, —

\* Memoir of Mr. Croswell, p. 475.



“Determined are the days that fly  
 Successive o’er thy head,  
 The numbered hour is on the wing  
 That lays thee with the dead.”

He then almost tottered to the altar rail; and, after repeating the collect “Direct us, O Lord,” he pronounced the lesser benediction on his knees, and remained kneeling, the congregation now taking the alarm, and hastening to his assistance. He was led from the church, and taken immediately in a carriage to his residence which was near, and soon after became unconscious. In an hour his spirit had departed.

One can scarcely conceive of the shock that followed the startling news of his death, especially to those who had been present at the last service. Not only within the parish, but throughout the community, this event cast a deep gloom; for Dr. Croswell had become well known as a devout and holy man, and the controversy forced upon him by his bishop had brought him prominently before a public which had already begun to sympathize with him in his trials and in the wrongs he had been called upon to endure. The suddenness of his departure also made a deep impression. All bitterness was for the time laid aside by those who had been so harsh in their judgments, and they united in their testimony to the rare spiritual gifts of this saintly man.

On the following morning, immediately after matins, at which the Rev. Thomas R. Lambert officiated, a meeting of the congregation was held in the sacristy of the church, at which appropriate words were said, and the general arrangements made for the obsequies of the late rector. The funeral ceremonies were solemnized on the following Wednesday at the Church of the Advent in Green Street, the

newly consecrated bishop of Connecticut conducting the services. The pall-bearers were the Rev. Dr. Edson of Lowell, Rev. Dr. Burroughs of Portsmouth, Rev. Drs. Vinton and Wells, and the Rev. Messrs. Greenleaf, Mason, Clinch, and Lambert. Assisting Bishop Williams were the Rev. Dr. Wainwright, of New York, the Rev. Dr. Eaton and the Rev. Dr. Strong, of Greenfield.\* "The church was crowded," says one who was present, "with a most solemn assembly; and all the services of the mournful occasion were deeply impressive." After the services the body was taken to New Haven, accompanied by a committee of gentlemen of the parish,† and there on the following morning was committed to the ground by the side of his elder brother.

On the Sunday following that on which the sad event occurred a sermon, commemorative of the late rector, was preached by his old friend, the Rev. Titus Strong, of Greenfield. The Rev. Dr. Haight, of New York, officiated on the succeeding Sunday; and on the second Sunday in Advent the Right Rev. Dr. Doane, the bishop of New Jersey, between whom and the late Dr. Croswell there had existed the closest ties of friendship for many years, preached an impressive and eloquent discourse, in which the character of Dr. Croswell was most touchingly portrayed. A few words from this beautiful tribute to his memory will not be out of place. In allusion to those qualities of heart and mind that especially distinguished him he says: "His kindness was as considerate and delicate in all its details as it was boundless

\* The bishop of the diocese was present at the service in his robes, but at the especial request of Dr. Croswell's father, the Rev. Harry Croswell, took no part in the funeral ceremonies.

† This committee consisted of John P. Tarbell, Frederic H. Stimpson, Charles C. Grafton, Theodore Metcalf, N. Austin Parks, and F. E. Oliver.

in its comprehension. He knew the very thing to do, the very word to say, the very time and place to do it and to say it. . . . Then he was wonderful in his humility. He esteemed every other better than himself. He cared not what the service was, so he could do it; or for whom it was, so it would be received. And from his humility there sprang a beautiful simplicity, which was a letter of universal commendation.

“He was a gentleman not only, but the gentlest man. No man ever was more acceptable to the refined and intellectual. No man had ever easier access to the poor, the ignorant, the vicious, the degraded. He won their confidence at once; and, the more they saw of him, the more they trusted. He was so considerate of their feelings; he was so charitable to their infirmities; he was so constant in his assiduity; he knew the strings in every broken heart, and had from God the medicine to heal their hurts. . . . But especially he was so unreserved in his self-sacrifice. One says of him: ‘Dr. Croswell was instant in season and out of season. He never was known to refuse any call for service or duty.’ . . . The distance was never too great for him to go to do good for Christ’s sake. The storm was never too severe for him to find his way through it to relieve a tossed and beaten sufferer. The night was never too late nor too dark for him to find his way to bear the Cross, with its consolations, to the bed of death. How plainly I can see him now, with his old cloak wrapped about him, which he would have gladly given to the next poor man, if he had thought it good enough for him; and with his huge overshoes, which, when he put them on so deliberately, would always bring to mind what the apostle said, about having the ‘feet shod with the preparation of the gospel of peace.’



As he set out upon his ministry of mercy, you might think him very slow, and doubt if he would find his way, and wonder when he would get back, or if he ever would. But, ere he slept, he would have threaded every darkest and most doleful lane, in the most destitute quarter of the city, dived into cellars and climbed garrets, comforted a lonely widow, prayed by a dying sailor, administered the Holy Communion to an old bed-ridden woman, carried some bread to a family of half-starved children, engaged a mother to be sure and send her youngest daughter to an infant school, and 'made a sunshine' in the shadiest places of human suffering and sorrow. And, when all this was done, if he had time for it, he would charm the most refined and intellectual with his delightful conversation and his pure and lambent playfulness. . . . 'He was a scholar, and a ripe and good one.' I may add as justly, 'exceeding wise, fair-spoken, and persuading.' . . . His habits were simple almost to severity. 'Having food and raiment,' he was 'therewith content.'"



1851—1858



## 1851 — 1858.

The peculiar relations between the parish and the diocesan authorities, and the possible difficulty of finding one to succeed the late rector, rendered it of the first importance to take immediate steps towards filling the vacancy now existing; and almost immediately a committee was appointed to consider the matter. In the mean time the daily services were conducted by the Rev. Thomas R. Lambert, of the United States Navy, a committee of the vestry providing for the services on Sundays.

On the fourth Sunday in Advent, the 21st of December, the sermon was preached by the Right Rev. Horatio Southgate, formerly bishop of Constantinople. The impression made by this sermon, which was appropriate to the season, was such that his name at once suggested itself to many as one to be considered in connection with the rectorship. A few days later the committee placed themselves in communication with him, and soon after recommended him as the successor to the late lamented rector; and on the 31st of December, 1851, Dr. Southgate was unanimously elected to the rectorship of the parish. In a letter dated the 2d of February, 1852, he accepted the position to which he had been called, his duties to commence on the following Easter Day.

Having been so long deprived of the presence of a bishop in the chancel, except on the occasion of the visit of the lord bishop of Fredericton, it was especially gratifying to the parish that one of the episcopal order should now be-



come its rector,—a man, too, of decided ability, and a defender of the principles on which the parish had rested from the first.

During the interim the services had been for the most part under the supervision of Rev. Dr. Eaton, always a firm friend of the parish; and the records show that a testimonial was voted of approbation and reverence, as well as “gratitude for his countenance and unwavering support from the formation of the parish until the present time, together with the prayer that his presence and assistance may long continue.”

With the incoming of the new rector, one of the questions that suggested itself was in connection with the music of the church. The choir that had thus far been a voluntary one, consisting of a quartette in the western gallery, could not be depended on for a permanency; and there was a growing taste for a larger choir and a more churchly arrangement.

The rector, after consultation with one or two members of the vestry, decided that a change was necessary, involving the removal of the organ to the north aisle of the chancel, and, if possible, two choirs of men and boys, one on either side. Although there was, perhaps naturally, not a little opposition to the plan, the corporation at length, at the urgent desire of the rector, reluctantly consented to the change. It was a fortunate circumstance that at this time Dr. Henry S. Cutler, an organist who had studied abroad and was somewhat familiar with the training of boy choirs, had had for some time past such a choir under his care, hoping that it might be acceptable to the parish of Grace Church, whose rector, Dr. Charles Mason, was decidedly favorable to its use. But there seemed to be so much opposition

to the plan on the part of the wardens and vestry of that church that it was finally abandoned, and Dr. Cutler was appointed organist at the Church of the Advent. Having accepted the position, he brought his six boys with him; and they sang for the first time on Sunday, the 18th of July, 1852, the old quartette sitting on the cantoris side. The performance of the two choirs was necessarily for a time somewhat crude; but a step had been taken which was to lead not many years afterward to a double choir of men and boys, properly vested. It was on the 17th of June, 1855, that the two choirs were regularly installed.

The unfortunate conflict that had been left by the late rector as a sort of legacy to his successor was still destined to disturb the peace, although not the prosperity of the parish, and to be a source of trouble and vexation. In October, about six months after his coming among us, the rector wrote to the bishop of the diocese, asking him to visit the parish to administer the rite of confirmation. This request was promptly declined. Bishop Southgate, however, after protesting against the wrong again done to the parish by so arbitrary a proceeding, declared it to be a violation of the letter and spirit of the canon on episcopal visitation, and declined to take his candidates to any other church, throwing upon the diocesan the responsibility and consequences of his non-compliance with what was clearly an arbitrary and uncanonical act. No further correspondence now took place, persons desiring confirmation seeking it in other dioceses. The subject was, however, alluded to in a sermon preached by the rector on the Sunday before Advent, in which the position of the parish, as well as his own position, in relation to

the bishop of the diocese, was clearly set forth. This sermon was afterward published by request.

In the spring of 1853 the Rev. Moses B. Stickney, for some time rector of St. Peter's Church, Cambridgeport, was appointed one of the assistants by the rector, to aid him in his parochial charge and duties.

In August of this year an event occurred of much interest to the parish. The cathedral at Fredericton, N.B., which had been in process of building for some years, was now completed; and the respect for the bishop of that diocese, who was remembered as a visitor to the parish two years before, and who had always been most friendly to the Church of the Advent, led the corporation to address his lordship, and to send a delegation, consisting of the rector, wardens, and clerk, to represent the parish on the occasion of its consecration. As the wardens were unable to accompany the rector, who had been appointed to preach the consecration sermon, one of the vestry took their place, and together with several of the clergy from New York and Connecticut, and the architect, Mr. Frank Wills, proceeded to Fredericton. Among the distinguished guests on the occasion were the bishops of Toronto and Quebec, who took part in the ceremonies, and many persons from Canada and the other Provinces. All were hospitably entertained by the ladies and gentlemen of Fredericton, and the occasion was a memorable one. The address from the Parish of the Advent was presented before the consecration in the library of the cathedral by Bishop Southgate, and was replied to by the bishop of Fredericton in a few most appropriate words, and later by a letter of thankful acknowledgment to the parish.

In the autumn of 1853, at a meeting of the parish, the



rector suggested the importance of again attempting to bring the unpleasant controversy with the bishop of the diocese to a close, and proposed a hearing before the House of Bishops, Bishop Eastburn to speak for himself, and Bishop Southgate for the parish. A tie vote defeated this proposition; but it was afterward voted, however, "That the rector be requested, if, in his judgment, it be expedient, to propose to the bishop of the diocese to refer to the decision of the House of Bishops the question of the rights of this parish to episcopal visitation under the canon." But, notwithstanding these various efforts on the part of the parish, no satisfactory termination to the conflict seemed to result. It was not until nearly three years later, on the eve of the meeting of the General Convention, that the matter was again agitated. At a meeting of the parish, held in May, 1856, a series of letters, which had passed between the rector and the diocesan on the subject of confirmation, were read. The rector's course was unanimously approved, and it was voted to send a copy of the correspondence between the bishop and the two rectors of the parish to every bishop of the Church, with the suggestion that the parish considers the course pursued by the bishop of this diocese to be a plain violation of the canon relating to episcopal visitations, "and that it therefore deems it its duty to lay the correspondence before the bishops, leaving it to them, if their judgment in the matter coincides with the opinion of this parish, to apply the remedy which the laws of the Church in such case provide." A copy of the correspondence was sent to every clerical and lay delegate to the next General Convention, accompanied by a memorial to that body, setting forth the necessity of further legislation on the subject of episcopal visitations, and praying that such a general canon be enacted as might inci-

dentally afford relief to the parish from the position in which it was placed.

The General Convention met in October; and the appeal of the parish, warmly seconded by the rector, who remained in Philadelphia during almost its entire session, was favorably received. The passage of a canon was secured, which required the visitation by a bishop of every parish within his jurisdiction at least once in three years. No conditions were attached, and but one legitimate course seemed open to the bishop of Massachusetts; and this he wisely and promptly decided to take.

It was but a few days after the adjournment of the convention that the rector announced to the corporation that the bishop had informed him of his intention to visit the Church of the Advent on the coming third Sunday in Advent to administer the rite of confirmation, thus setting an example of willing obedience to authority well worthy of imitation. On this result being made known to the parish, a vote of thanks to the rector was passed for his earnest and unceasing labors in its behalf, containing also an expression of its indebtedness to him, under the good providence of God, for much of its present prosperity.

In March, 1858, the parish met with a sad loss in the death of the Rev. Dr. Eaton, who had been from the first one of its warmest friends and supporters. On almost every occasion, during the last years of his life, he had assisted at its services, being rarely, if ever, absent from morning or evening prayer. Dr. Eaton took cold at New Haven while attending the funeral of the Rev. Dr. Harry Croswell, and soon after his return was taken with a chill, which resulted in pneumonia, of which he died on the 24th of March. A meeting of the wardens and vestry was at once called; and



appropriate resolutions were passed, lamenting with the diocese the loss of one whose life had been contemporaneous with almost its entire history, whose counsels had been so valuable, and whose friendship had been so cherished by successive generations of its clergy, recalling also in him the friend and supporter of the early and weaker days of our enterprise, "the deep interest he felt in its system of daily service, free sittings, frequent sacraments, and systematic sympathetic charities; and, also, his faithful friendship to our deceased rector, who often needed the sanction of his co-operation and presence, the encouragement of his advice, and the solace of his personal friendship." At the funeral, which took place on the 27th, the church was appropriately draped; and a large number of the clergy, including the bishop of the diocese, escorted the body to its burial-place at King's Chapel.

Two months later the parish met with a further loss in the sudden death of the senior warden, Mr. William Foster Otis. Mr. Otis had been warmly interested in the parish from the first, and the vacancy caused by his decease was one not easily filled. A Churchman of the best type, a gentleman by birth, and a man of the keenest sense of honor, his loss was an irreparable one. He died at Versailles, Paris, where he had gone for his health, on the 29th of May. His funeral took place in June, 1858, at the Church of the Advent.

In the summer of 1858 it became necessary to suspend the daily and Sunday services for a time to allow the proper cleansing and repairing of the church, and an informal suggestion was made by one of the wardens of this parish to the wardens and vestry of King's Chapel that the Parish of the Advent be allowed for a few Sundays to occupy that

venerable building, originally set apart for the rites and worship of the Church of England. As the chapel was closed during the summer months, the wardens and vestry very courteously granted its use to the Parish of the Advent for three Sundays in July, the 11th, 18th, and 25th, the latter being St. James's Day. No public service on a Sunday had been held in King's Chapel, according to the rites of the Church, since the evacuation of Boston by the royal army in 1776. The services were choral, and many of the clergy of Boston and vicinity took part.\* The sermon on the first Sunday was by Bishop Southgate; and the old fane, arrayed once more in her goodly attire, was crowded to its utmost capacity.† The choirs occupied the galleries on either side near the organ, and for the first time since the revolution were heard there the chants and hymns of the Anglican Church.

At a meeting of the corporation in August a communication was received from the rector, resigning the rectorship of the parish. The immediate cause of this step, as sudden as it was unexpected, was not apparent. How far he was influenced by a vote passed not very long before, reducing the amount which had been placed in his hands for clerical services, it is impossible to say, as a reduction was at the same time made in the appropriation for the music of the church. It is by no means improbable, however, that this may have led him to suppose that his rectorship was

\* Among the clergy were the rector, the Rev. M. P. Stickney, the Rev. Charles Burroughs, the Rev. E. M. P. Wells, the Rev. Nicholas Hoppin, the Rev. Edward J. Stearns, the Rev. John P. Robinson, the Rev. Charles W. Homer, and the Rev. Isaac G. Hubbard.

† A gentleman who belonged to King's Chapel told the writer that he was so much pleased with the services that he bought a Prayer-book, supposing the arrangement to be a permanent one.

no longer acceptable. The parish had grown and prospered under his guidance and direction, and there seemed to be nothing to interrupt the harmony that hitherto existed between priest and people ; and yet there may have been an element of discord in the parish which decided him to seek another field of labor.

In accepting his resignation, the corporation expressed upon its records the strong personal respect and affection which was felt for the rector, the deep sense of his laborious and self-denying devotion to the interests of the parish, the appreciation of the value of his services, and the reluctance with which the parish was obliged to yield to his judgment in the matter. It would appear from the letter of resignation that his main object in accepting the rectorship was to terminate, if possible, the conflict between the diocesan and the parish. Having accomplished this, he felt his mission was ended.

His letter of resignation is interesting, as a contemporary record of the position of the parish at the time it was written. It is as follows : —

BOSTON, Aug. 20, 1858.

*Gentlemen : —*

I hereby resign the rectorship of the Church of the Advent, and beg to lay before you a summary of the reasons which lead me to this act.

When I took charge of the parish six and a half years ago, I framed for myself a plan which I have since regarded as the chief object of my mission here. It was to relieve the parish from the disadvantageous position in which it was then placed, and to bring it into a normal condition, in which it could act freely for the great ends that are the design of the Church of Christ on earth. I gave myself to this work with an entire surrender, purposing, if need be, to spend my life for its accomplishment. You remember the



former days of trouble, anxiety, and reproach. You know, too, the wonderful way in which we have been led, step by step, out of all danger and difficulty, until we were brought at length into a large and safe place. Every embarrassment has been removed, the obstacles to a free and successful progress are taken out of our path, the good name of the parish has been amply vindicated, and at this moment it stands with a fair, unclouded reputation, and with cheering prospects before the Church and before the world.

Since the last confirmation in December, 1857, the question has often occurred to me whether I ought not to regard the great object for which I took charge of the parish as accomplished, and whether, therefore, I might not properly retire from the work.

To this thought has been added the consideration that I have devoted six years to parochial labor almost without intermission. I have seldom been absent from my post, winter or summer, for a single day, excepting on official duty. When here, I have labored day and night incessantly. The work has, almost unconsciously to myself, so grown under my hand that Sunday, ordinarily regarded as the clergyman's time of trial, has come to be to me comparatively a day of rest. This cannot always continue; while I feel that in *this* field I could never labor less. I have been deprived (by my own choice, indeed, in accumulating work) of almost all opportunity for study, so that, for the last four years at least, I have seldom had one free uninterrupted hour for this purpose; and yet I could not bear to study with such *peculiar* incentives to active labor constantly pressing upon me.

I have also thought of the possibility of your reducing the cost of supporting the clergy, in case I should retire; and the deep and abiding interest which I feel in the parish would lead me to do all in my power to relieve you from some portion of the heavy burden of expense which you now bear.

These reasons (combined with the fact that the parish is in a state of health and strength in which I can leave it with

the prospect of the least possible detriment to itself) are the leading ones which have guided me to my present conclusion.

To give the parish time to arrange for the future, as well as for my own convenience in removing, I make my resignation to take effect on the last day of October next.

I cannot close this communication without the pleasing reflection that I have never before had occasion to address you with regret. There has never risen between us a momentary variance. You have strengthened my hands with a fidelity and truth which have redeemed the pledge implied in calling me to be your rector. You have uniformly received my suggestions and counsel with deference and attention. You have bestowed upon me many marks of kindness and confidence. I part from you, gentlemen, with unfeigned reluctance. I look back upon my association with you with respect and love for you, and with gratitude to the Divine Master, who has granted to me in that association so much of strength, of comfort, and of happiness.

I am, gentlemen, your friend and rector,

HORATIO SOUTHGATE.





1858—1869



## 1858 — 1869.

With the close of Bishop Southgate's rectorship the parish ceased for a time to take any active part in forming the history of the Church in this country. It existed, as most parishes exist, doing its own work and exerting considerable local influence, but making no apparent impression on the Church at large. It was a free church, and, as such, still an experiment, the success of which had not been proved; but, on the whole, its condition gave great encouragement to believers in the movement, and its course was therefore watched with great interest.

On the resignation of Bishop Southgate, the assistant, the Rev. Mr. Stickney, was asked to take charge of the work temporarily; and shortly the Rev. W. H. Odenheimer, D.D., of Philadelphia, was unanimously elected rector. After considering the matter, however, Dr. Odenheimer felt obliged to decline the election; and it was not until May 10, 1859, that the parish elected its next rector, the Rev. James A. Bolles, D.D., of Cleveland, Ohio.

In many respects Dr. Bolles was an obvious candidate. A good Churchman, very popular with his people in the west, an exceedingly genial and hospitable man, he was also much interested in the free-church movement, and was willing to take a financial risk which seemed very great to those having the charge of parishes where the policy of pew-renting insured a certain income.

While the Parish of the Advent made appropriations each year based upon the income of the preceding year, and the

members of its corporation felt a moral responsibility to see that the contracted payments were always made, there could be no guarantee that the members of the congregation would do their share, nor could they be compelled to contribute to the general fund. The principle of giving for its own sake had been inculcated; and fairs, concerts, and other like forms of extortion, were never even considered as a means by which to make up any possible deficit. The offerings of the congregation were taken at each service, and formally presented upon the altar as an act of worship, praise and thanksgiving; and then, and then only, were they devoted to the support of the work. Moreover, the act of first offering upon the altar those sums of money which members of the congregation were to give to the various charitable enterprises in the city was encouraged, both as a means of bringing a blessing upon the work for which they were set apart, and thus, as it were, doubling the value of the gift, and also as a constant recognition on the part of the giver of that Power whose goodness had made the gift possible.

It was the recognition of the principle that the act of giving to Christ and his Church was a distinct act of worship, and that it was the duty of each member of the congregation to place upon the altar from week to week a portion of those things with the use of which he had been intrusted, which gave to the members of the parish faith in their system, and to their new rector courage to run the risk (from the worldly point of view) of leaving his Cleveland home and accepting this call. He entered upon his new duties full of zeal and enterprise in mapping out the details of the work, and his enthusiasm served as a great incentive to those whom he had come to lead.



The parish was still occupying the chapel on Green Street, but question of building was under consideration. In 1858 a lot of land on Tremont Street, between Worcester and Concord Streets, had been offered as a gift, if the parish would build upon it; and later, in 1860, the purchase of a lot on Allston Street was also under discussion. It seemed impolitic to abandon a fairly successful field, and move to the South End; and, therefore, the offer of the Tremont Street lot was declined. The Allston Street lot would afford a church with only about seven hundred sittings, and it was therefore decided to be too small for the purpose. So for the present the plan of moving was abandoned.

In 1859 the parish again had an opportunity of standing up for the faith, in opposition to that spirit which did not discriminate between the Church and those who had cut themselves off from its ministrations.

A child, baptized in the Church, had been maintained for nearly six years under very distressing circumstances by members of the parish and from the alms chest. It was then placed in the Church Home for Orphan and Destitute Children, with the distinct understanding that its religious instruction should "be in accordance with the forms and tenets of the Protestant Episcopal Church." But within two or three months the child was placed in a family well known to be of the Baptist faith, without notice to those who had left it in the Church Home. When this became known, the matter was thoroughly investigated, and every effort was made to have the child placed under different surroundings; but it seems evident from the records that the trustees of the Church Home at that time did not consider it a matter of vital importance that the child should be brought up in the Church. A series of resolutions were

passed by the corporation and communicated to the trustees, reminding them of the duty and obligation imposed by the Church in its Prayer-book of "seeing that baptized children be taught what a solemn vow, promise, and confession hath been made for them, and of taking care that each be brought to the bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the church catechism set forth for that purpose." This duty, apparently, was not recognized by the trustees; for there is no evidence that any definite result ever came from these resolutions. Moreover, the whole tone of churchmanship in those days was not such as would require or expect implicit obedience in regard to such details.

The income of the parish at this time was not large, but it was large enough for its absolute needs. There were but few rich people in its congregation; and the small contributions of the many were relied upon rather than the large contributions of the few. The amount (some \$700) taken from the alms chest at the door of the church in each year showed that its silent appeal for the poor was not overlooked; and in many ways there was evidence that the work was quietly going on, the foundation of much good to come. It was at that time the only Episcopal church in the city having a choir of men and boys; and as it had, therefore, its choice of the boys' voices of the city, its music was exceptionally good. Its choir procession before and after the service was a novelty, and soon the use of surplices for the men and boys added considerable dignity to the service. Still, the parish was not popular with the masses; and its services did not receive that encouragement which they ought to have had. But, notwithstanding this, the

parish determined to remove, if it could procure a better site for its work.

In the spring of 1862 it was learned that an estate on Bowdoin Street, formerly occupied by a Congregational society, could be procured for the sum of \$30,000. Full power was at once given to a committee to negotiate for the purchase of the same "at such price and upon such terms as they may deem expedient." The financial problem, however, was a serious one; but it was solved through the generosity of Dr. George C. Shattuck. Two years before he had agreed to give a sum of money as an endowment when a certain fund was free to his use. He now offered to make a payment of the sum of \$20,000 in anticipation and in satisfaction of all his liabilities to the parish under his previous agreement, provided that it should be held in such a manner as "to secure a permanent trust fund for the support of the clergy of this parish of the full value of not less than \$20,000 capital," permission being given, however, to invest it under certain conditions in the parish property. Accordingly, the parish released Dr. Shattuck from any liability under his original instrument of donation as modified by him; and its treasurer was instructed, upon the receipt of the \$20,000, to purchase the mortgages on the Green Street property in the manner required, and to take an assignment of them in the name of the wardens and vestry of the parish in their corporate capacity as a trust fund for the support of the clergy, and to pay the interest on those mortgages as it accrued regularly for the purposes for which the trust was established.

It was not, however, until Easter, 1863, that the "trustees of the building fund, under the indenture of February



1, 1847," were instructed "to purchase with the funds that are or may be in their hands the land and meeting-house now belonging to the Congregational society on Bowdoin Street as and for a permanent house of worship for the use of this parish." Soon it was reported that all the necessary money was in hand, and the trustees of the building fund contracted for the purchase of this property.

The next question for consideration was what should be done with the building. Its interior resembled most Congregational meeting-houses of its time. Against the wall, opposite the entrance, there was a high platform, on which there was a large reading-desk, with chairs and a sofa behind it; and in front, on the floor, was a small table. It was necessary that all these should be removed, and the altar set up in its place, with a proper rail and choir seats. As the church was a free church, it was also desirable that the pew doors should be removed. Moreover, the treatment of the wall behind the altar was a matter of serious consideration; and it was evident that, when the building was altered to meet any proposed plan, it could not be churchlike in appearance. The question, therefore, naturally came to some of the more zealous members of the parish whether it would not be better to rebuild entirely, or else to so radically alter the building that its present lines would be lost. The advice of Mr. Richard Upjohn, the architect, was taken; and later he appeared before the corporation with plans, which were explained, and seemed to be so far acceptable that a committee was appointed to procure funds to carry them out.

It was soon evident, however, that the parish was not united as to the expediency of expending the money necessary for the purpose, and consequently plans for altering the



building on a less ambitious scale were adopted, although only after much discussion. The points of discussion may seem small; but they were based upon principle, and hence were important. One question was whether the reredos should be of stucco, representing wood or stone, and hence, in the contemptuous language of one of the corporation, a "sham," than which nothing could be worse in a place where the truth was to be taught. Another question was as to whether or not the altar should be raised well above the chancel floor, so as to give it the prominence which it was believed it should have. Stucco was cheaper than carving, and the altar, if lower, would cause less remark than if raised, as proposed; and expediency gained the day. The alterations were finished so that the church was first occupied on Palm Sunday, March 20, 1864; and in the following October the Green Street property was sold.

In December, 1869, the rector realizing, apparently, that he had done for the parish all that he could, and that the time had come to hand the work over to some one else, sent in his resignation, which was accepted, with a vote thanking him for his faithful services lasting for so many years. Certainly, much had been accomplished by him. The weekly celebration of the Holy Communion had been established. In the vesting of the choir and the use of the choral service the proper relations of the choir in the service of the Church had been recognized. The parish had purchased a better building for its work, though one by no means entirely suitable for the purpose, for its services could not be held there with anything like the dignity which should attend them. While the general standard of churchmanship had advanced, however, there was still much feeling that form was of no value as a means of education or expression; nor were

there in the city enough who sympathized with what is called the advanced school of churchmanship, even as it was known in those days, to come forward, and give freely to help such a work as the Parish of the Advent was attempting. The time was not yet ripe for that fuller development of teaching and ritual to which we are now accustomed.

Under all the circumstances, perhaps, it is well that no greater step had been taken. The parish had kept in a rather conservative position, showing but little growth, but holding its own, and gathering strength for its next step in advance.

1869—1894





## 1869—1894.

After the resignation of Dr. Bolles, arrangements were again made with the Rev. Mr. Stickney to serve as rector *ad interim*; and Judge Redfield, Mr. Dana, and Mr. Tarbell were appointed a committee to take into consideration the vacancy in the rectorship, and to make nominations therefor.

At a meeting held October 7, 1870, Mr. Dana represented that the committee had no nomination to make; but he explained the working of a brotherhood of clergymen existing in England, and stated that the committee unanimously recommended the passage of the following vote: "That the committee to nominate a rector be authorized to make temporary arrangements with the Rev. Mr. Benson, of Oxford, to assist the rector *ad interim* in carrying on the work of the parish." The recommendation of this committee was adopted, and was the beginning of another controversy, which, while it did not directly or seriously affect the parish, caused it to be brought into critical notice.

The brotherhood in question, now so well known as the Society of St. John the Evangelist, had existed for about three years in England. It was composed at that time of priests, both Englishmen and Americans, who were not inclined to take parish work, but were associated more especially for the purpose of holding missions and of preaching wherever they might be called from time to time. The members of this order, however, favored a more advanced ritual than was the custom in this country, and were believed by those not well informed in the matter to hold a faith

more nearly resembling that of the Roman Catholic than of the Anglican Church. Their very vow made them unpopular; and, as their habit was peculiar, they were objects of much curiosity wherever they went. The fact that they were under the jurisdiction of the English Church also tended to make them objectionable to many of the Churchmen of this city.

Satisfactory arrangements were made with Father Benson; and he, with two associates, arrived here in November, 1870. They brought letters from the bishop of Oxford, the bishop of Winchester and the bishop of London, recommending them in terms of the highest praise, and entitling them to rank with the clergy of this country; but, notwithstanding all this, the bishop of Massachusetts declined to see them. The result was a correspondence which extended through the fall and winter of 1870-71, in which, while the parish was not technically involved, its committee was put to much embarrassment. These clergymen had been invited by the parish, and the parish felt in a measure responsible for the manner in which they were received by the ecclesiastical authority of the diocese. Moreover, it felt the slight which the bishop put upon it in his treatment of its guests. Elsewhere in the country they were received with great cordiality, but not in Massachusetts.

It was finally arranged, however, that the Rev. Charles C. Grafton and the Rev. Oliver S. Prescott, members of the society, who, as priests of the American Church, were canonically eligible, should take active charge of the services of the parish, while the English members should hold such meetings in the Sunday-school-room and elsewhere as might be held by any laymen, performing no priestly acts in this diocese so long as the bishop objected.

The immediate result to the parish of the arrival of these men was a largely increased interest in its work. The system which the members of the society adopted was such as they had found eminently satisfactory in their work in England, and in some respects its very novelty was an attraction. Their sermons were mostly extemporaneous, and their directness of delivery gave the preachers a great influence. Their effectiveness was recognized by all. Moreover, their influence was largely increased by the zealous personal interest which they took in those to whom they had come to minister.

At the Easter meeting, April 10, 1871, the Rev. Mr. Stickney, for many years assistant to the rector, and later rector *ad interim*, resigned his connection with the parish. For nearly twenty years he had been a faithful and beloved minister to those in need, but his system of work did not readily coalesce with that of his associates. He was of the old school, and they of a new; and a harmonious parting seemed preferable to a loss of influence on either side.

It was not until November 14, 1871, that the parish proceeded to the election of a rector; and at that meeting the Rev. James DeKoven, D.D., was unanimously chosen. Nothing need be said at this time either in eulogy of Dr. DeKoven or to justify the parish in its choice. He was an obvious man for the position; but he felt that his duty was elsewhere, and he therefore declined the call. At the meeting at which Dr. DeKoven's declination was received the senior warden suggested the election of the Rev. Mr. Grafton as rector, and the Rev. Joseph Richey as assistant minister. This suggestion received careful consideration; and at a subsequent meeting a committee recommended the election of these candidates, after carefully considering the relations



of all concerned. A letter was read from the Rev. Mr. Grafton, defining his position in regard to the Society of St. John the Evangelist, and he was thereupon elected rector, the Rev. Mr. Richey being elected assistant rector by a unanimous vote.

At the Easter meeting, held a month later, the wardens reported that they had notified the rector and assistant minister of their election; that the rector-elect had signified his acceptance, but that Mr. Richey had been invited to the rectorship of Mt. Calvary Church, Baltimore, and felt that the call to Baltimore was a very urgent one, and should be accepted; therefore he declined his election.

Mr. Richey had been connected with the parish for some months, and he had especially endeared himself to the people. Moreover, as he was not a member of the order, his election seemed to many to tend to counteract its influence as such in the parish, and hence to be an important factor in the situation. To them as well as to those who had learned to appreciate his many virtues, his declination was a serious blow.

In the autumn of 1874 the matter of building a church was again agitated; and Messrs. Tarbell, Oliver, and Joy were appointed a committee to take the subject into consideration. They reported in favor of buying the site of the present church; but it was not until the Easter meeting of 1875 that a vote was passed accepting the terms of the owner of the land, and the purchase was completed later.

A building committee was immediately appointed, and John H. Sturgis, Esq., was unanimously chosen architect for the church. In the following February his plans were accepted; and in March, 1876, it was voted that the west bay of the church, according to Mr. Sturgis's plan, be com-



menced at once, and the work prosecuted as fast as funds are furnished for the purpose. The building of the church, according to this plan, however, involved getting the consent of the adjoining property holders on the street, as it placed the tower outside of the established building line. This consent could not be obtained, however; and, therefore, the commencement of the building was again postponed.

In December, 1876, a proposition was made by Father Benson regarding the purchase of the building on Bowdoin Street; but the proposition was declined for the time. Negotiations, however, were still pending; and in March, 1877, the offer of Father Benson was accepted, on condition, however, that "as long as the parish may have for its rector a member of the Society of St. John the Evangelist, the church on Brimmer Street shall be made the headquarters of the work of the society in Boston, and the church on Bowdoin Street shall be carried on as a mission chapel, subject to the control of the said rector, but independent of said parish." It was also voted, at the same time, that "as soon as it is reasonably apparent that the sale of the church on Bowdoin Street will be completed the committee are authorized to contract for the piling for the proposed church on Brimmer Street, and, when the sale of the church on Bowdoin Street shall be completed, continue the work of building, provided that the committee shall at no time contract liabilities in excess of the means of payment actually in hand, unless by special vote of the Corporation." The price fixed for the property on Bowdoin Street was about \$27,000, which was raised by a contribution of £2,000 sent by Father Benson from England, and the remainder by Father Grafton and several members of the parish.

At the Easter meeting, 1878, sufficient money was in hand

to warrant beginning the work; and the committee was authorized to drive all the piles necessary for the church. The ground was broken for the new undertaking March 21, 1878.

When the piling was driven, the building of the chancel was begun immediately, its west end being bricked in so that services might be held therein. The chapel so formed was furnished with a temporary altar and organ and with chairs; and on Easter morning, 1879, the first service, an early celebration, was held, Dr. F. E. Oliver, who had done so much for the music of the parish in its early days, playing the organ for the "Gloria in Excelsis," the first hymn sung there.

At the Easter meeting, 1880, the Rev. Arthur C. A. Hall was elected to the office of assistant rector,—an office not canonically recognized, but provided for by the original constitution of the parish.

From this time on, for two years and more, the main question was how to finish the church building without going into debt. The question of mortgaging the property came up frequently, but it was not considered right to rely on a mortgage debt to furnish funds, when the absolute necessity for building was not apparent; and such a proposition was, during this period, always voted down. Finally, enough money appeared to be in hand to justify making the preliminary contracts; and the building of the nave was begun in the spring of 1881. The furnishing of the church was also to be a matter of considerable expense; but through the kindness of friends, and gifts from many sources, many of them unexpected, funds were finally in hand to furnish the church fully and build an organ.

But the parish yet had to receive what seemed at the time its most severe blow. The several clergymen belong-







CHURCH OF THE ADVENT.



ing to the Society of St. John the Evangelist, who had assisted the rector in carrying on the church work, were very intimately associated with the parishioners, and seemed to have made themselves almost necessary to all that the parish had undertaken. It was, therefore, with great astonishment that the parish received word, early in the fall of 1882, that the rector had severed his connection with the Society of St. John the Evangelist. This of necessity meant a thorough reorganization of the details of the parish work under new guidance.

The corporation, after looking into the matter, and realizing that the church in Bowdoin Street was, by the terms of its sale, set aside for the ultimate use of the Society of St. John the Evangelist, and was being occupied by the parish, in a sense, on sufferance, promptly recognized the rector's right to choose his own assistants, and at the same time acknowledged the position of the society by agreeing to finish the new church as early as practicable, and then resign the Bowdoin Street church to the uses of the society under the immediate charge of the assistant rector, with the understanding that he should resign his office in the parish, and conduct the work entirely independent of the parish. This arrangement was agreed to on all sides as being, on the whole, the happiest solution of the difficulties in which the parish found itself; and on the Thursday before Palm Sunday, 1883, the parish held its first service in the completed church,—completed at least so far as essentials were concerned. On the following Saturday the first services were conducted in the Church of St. John the Evangelist on Bowdoin Street. While the parish seemed to have received a serious blow, in fact there had arisen from the one parish two congregations, each independent of the other, and each

by somewhat differing methods striving to do its duty in that position in which it had been placed by a Higher Power.

It goes without saying that such a change in relations could not have been brought about without misunderstandings and much feeling, and this feeling seemed for a time to be almost incurable; but in a few years scarcely any trace of it remained. To-day it is a thing of the past, neither thought of nor regarded by those who were concerned in it.

This urgent necessity for the immediate use of the church under such unforeseen circumstances embarrassed the building committee seriously, and the placing of a mortgage seemed to be the only possible solution of the difficulty. The present scheme of construction had to be enlarged somewhat to provide accommodations for all the parish work. Not only did the church building require to be finished, but it was necessary to have a proper place for the Sunday-school, the choir, and the various guilds. Thus the parish had incurred necessary expenses which were not contemplated when the contracts for the church building were made. However, with the generous gifts of certain worshippers and with the help of a comparatively small mortgage, the parish was so placed that its engagements with the contractors were met; and on December 1, 1883, the construction account of the building was closed, and before the beginning of the new year the final report was received from the building committee, and it and the furnishing committee were discharged.

As the *personnel* of the congregation had changed materially, a misunderstanding arose as to the position of the corporation, probably growing somewhat out of the changed

condition of affairs and the divided sympathies of its members. Why was it, it was asked, that these few men were allowed to elect the wardens and vestry, to elect the rector, to appropriate money, and do other things, such as in many churches are done by the whole body of worshippers? This spirit of inquiry became more and more eager; and finally, early in 1886, a number of the communicants asked for the right to name candidates to fill vacancies in the corporation. There could be only one answer to their request, and that a denial.

The corporation had existed for forty years and more as a board of trustees organized for the purpose of receiving money and holding property to carry on the worship of the Holy Catholic Church according to the doctrine and discipline of the Protestant Episcopal Church in this country. For this purpose these trustees had received money, and had used it to the best of their ability, with the understanding that it should never be diverted in any way, and, as trustees, their only safeguard was to maintain such a rule with regard to perpetuating their body that at no time could their trust ever be violated or endangered. It was not with them a question whether the system which was adopted at the organization of the parish was the correct system: it was enough that it had been adopted, and that as so constituted the administration of a great trust had come into their hands. Certainly, in the early years of the parish, its uncompromising course had been due to the steadfast purpose of the members of this body, whose opinions could not be neutralized by the enforced addition to their number of persons who might not work in sympathy with the principles which they were pledged to perpetuate. It was no good reason for a change that for the present the horizon seemed



clear ; for perhaps the battle might have to be fought over again in the distant future, though on a different ground. Hence the integrity of the position must be maintained.

In April, 1888, the rector placed his resignation in the hands of the corporation, asking that it be accepted as soon as his successor should be ready to enter upon his duties. His rectorship had been the longest in the history of the parish, sixteen years ; and the corporation were glad to acknowledge, in parting with him, his valuable aid in building the new church, his liberal contributions therefor, and the great good which had been the result of his rectorship.

A great change had been wrought from the quiet service in the Congregational meeting-house in Bowdoin Street, which the Society of St. John the Evangelist found when its members first came to Boston in 1870, to the ornate service in the beautiful church on Brimmer Street. But this was merely the outward and visible sign of the inward change that had gone on, and had made all this possible. The form was a small matter. The substance was the thing of real importance. The Catholic teaching had been implanted, and the sacraments of the Church were understood as never before ; and their influence had spread, not only through this congregation, but also through that other body which had succeeded to the tenure of the Bowdoin Street property. The planting of the seed from which two large congregations had grown, where only one had existed,—certainly, this was something to be thankful for. Moreover, from that second congregation had sprung a mission, the first of its kind in this part of the country, which was to carry the teachings of the Church to the colored people of the city in a manner especially acceptable to



them, and was also to minister in some degree to their temporal advancement as well. This was also made possible only by the organization of the work during Father Grafton's connection with the parish.

If it seemed advisable to go into detail, much might be said of the help which the parish has had from various priests who have assisted from time to time in its work, and of the many missions held, both by its own clergy and by those who, weary with their routine in England, sought rest in doing good in America. But this is of too recent date to need special mention now. These men have all left their mark, and the parish will always be the better for their ministrations.

No final step was taken toward the election of a new incumbent until October, 1888, when the present rector was unanimously elected to his office; and on Advent Sunday, December 1, 1888, he entered upon his duties.

Much had to be done. The troubles of the past few years had necessarily left their mark upon the parish. The church building, while in condition to use, was yet unfinished; and in the interim between the former rector's resignation and the arrival of the new rector the congregation had become somewhat disorganized.

Nothing more need be said about the work of the past six years than that the congregation is thoroughly united, and has increased in numbers; that the parish church is entirely finished, save as it may be beautified from time to time by additional bits of carving and other ornamentation; that it is becoming the home of many beautiful things set apart to the glory of God and in memory of those who, having finished this life, do now rest from their labors; that the parish has a rectory convenient and easily accessible to

the church ; that its debts are paid, its mortgage discharged ; and that, by its example, it is aiding and encouraging those who, in a less advantageous position, are striving to maintain Catholic truth. Its inner life can no more be appreciated by the ordinary observer than that of any other parish, but its influence for good in this community cannot be questioned. Not only has it introduced a more reverent worship in our churches, but it stands to-day a bulwark for the faith once delivered to the saints against the insidious encroachments of heresy and unbelief. Indeed, the time may be near at hand when every faithful Churchman in this diocese, whatever his views as to methods of worship, will fervently thank God for the foundations laid by that little band of devout men a half-century ago.

**Laus Deo.**

## RECTORS OF THE PARISH OF THE ADVENT.

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Rev. WILLIAM CROSWELL, D.D. Elected 1844; died 1851.

Rt. Rev. HORATIO SOUTHGATE, D.D. Elected 1852; resigned 1858.

Rev. JAMES A. BOLLES, D.D. Elected 1859; resigned 1870.

Rev. CHARLES C. GRAFTON. Elected 1872; resigned 1888.

Rev. WILLIAM B. FRISBY. Elected 1888.

## OFFICERS OF THE PARISH IN PAST YEARS.

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### SENIOR WARDENS.

	<i>Elected.</i>
RICHARD H. DANA, SEN. . . . .	1844
THERON METCALF . . . . .	1848
WILLIAM FOSTER OTIS . . . . .	1855
JOHN P. TARBELL . . . . .	1857
GEORGE C. SHATTUCK . . . . .	1858
F. E. OLIVER . . . . .	1891
ROBERT CODMAN . . . . .	1893

### JUNIOR WARDENS.

	<i>Elected.</i>
CHARLES P. GORDON . . . . .	1844
GEORGE C. SHATTUCK . . . . .	1855
WILLIAM EDWARD COALE . . . . .	1858
EDWARD N. PERKINS . . . . .	1865
HORATIO BIGELOW . . . . .	1883
F. E. OLIVER . . . . .	1885
ROBERT CODMAN . . . . .	1891
FRANCIS W. HUNNEWELL . . . . .	1893

### TREASURERS.

	<i>Elected.</i>
CHARLES R. BOND . . . . .	1844
WILLIAM EDWARD COALE . . . . .	1846
RICHARD H. SALTER . . . . .	1849
JOHN P. TARBELL . . . . .	1852
FREDERICK H. STIMPSON . . . . .	1857
CHARLES K. COBB . . . . .	1872
CHARLES H. JOY . . . . .	1872
THOMAS NELSON . . . . .	1882
GEORGE P. GARDNER . . . . .	1891



CLERKS.

	<i>Elected.</i>
CHARLES R. BOND . . . . .	1844
ANDREW OLIVER . . . . .	1846
HENRY M. PARKER . . . . .	1850
N. AUSTIN PARKS . . . . .	1861
F. E. OLIVER . . . . .	1863
WILLIAM H. C. COPELAND . . . . .	1864

## PAST MEMBERS OF THE CORPORATION.

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* JOSEPH H. ADAMS, . . . . .	1844
* ISAAC C. BATES, . . . . .	1844
* CHARLES R. BOND, . . . . .	1844
* HENRY BURROUGHS, . . . . .	1844
* WILLIAM E. COALE, . . . . .	1844
* JOHN CODMAN, . . . . .	1844
* R. MCCLEARY COPELAND, . . . . .	1844
* WILLIAM J. DALE, . . . . .	1844
* RICHARD H. DANA, SEN., . . . . .	1844
* RICHARD H. DANA, JR., . . . . .	1844
* T. M. J. DEHON, . . . . .	1844
* ROBERT FARLEY, . . . . .	1844
* CHARLES P. GORDON, . . . . .	1844
* THEODORE METCALF, . . . . .	1844
* THERON METCALF, . . . . .	1844
* THOMAS D. MORRIS, . . . . .	1844
* WILLIAM FOSTER OTIS, . . . . .	1844
* RICHARD H. SALTER, . . . . .	1844
* GEORGE C. SHATTUCK, . . . . .	1844
* ALEXANDER WOOD, . . . . .	1844

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ANDREW OLIVER, . . . . .	1848
* HENRY M. PARKER, . . . . .	1848
* JOHN P. TARBELL, . . . . .	1848
* F. E. OLIVER, . . . . .	1849
* N. AUSTIN PARKS, . . . . .	1849
* JOSEPH BURNETT, . . . . .	1850
* S. BENTON THOMPSON, . . . . .	1851
* PETER WAINWRIGHT, . . . . .	1852

* DANIEL CHAMBERLIN, . . . . .	1853
* HENRY T. PARKER, . . . . .	1853
SAMUEL ELIOT, . . . . .	1854
GEORGE W. PEARSON, . . . . .	1854
* HORATIO BIGELOW, . . . . .	1856
CAUSTEN BROWNE, . . . . .	1856
* FREDERICK H. STIMPSON, . . . . .	1856
* CHARLES F. SHIMMIN, . . . . .	1857
* WILLIAM E. TOWNSEND, . . . . .	1858
* FREDERICK S. AINSWORTH, . . . . .	1860
WILLIAM S. EATON, . . . . .	1860
EDWARD N. PERKINS, . . . . .	1861
* ISAAC F. REDFIELD, . . . . .	1861
* THERON J. DALE, . . . . .	1867
* CHARLES H. JOY, . . . . .	1868
* GEORGE FISHER, . . . . .	1870
CHARLES P. GARDINER, . . . . .	1870
* CHARLES K. COBB, . . . . .	1871
* HENRY C. HUTCHINS, . . . . .	1874
* JOHN H. STURGIS, . . . . .	1874
* COL. T. T. S. LAIDLEY, . . . . .	1878
JOSHUA M. SEARS, . . . . .	1888
SAMUEL RITCHIE, . . . . .	1889

# OFFICERS OF THE PARISH.

1894.

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## RECTOR.

REV. WILLIAM B. FRISBY.

## CURATES.

Rev. GEORGE F. DANIELS.

Rev. ARTHUR CHASE.

## WARDENS.

ROBERT CODMAN.

FRANCIS W. HUNNEWELL.

## VESTRYMEN.

\* JOHN P. TARBELL.

WILLIAM H. C. COPELAND.

THOMAS NELSON.

STEPHEN C. DREW.

GEORGE P. GARDNER.

GEORGE O. G. COALE.

FRANCIS V. PARKER.

CHARLES H. DREW.

HAROLD B. WARDWELL.

## TREASURER.

GEORGE P. GARDNER.

## CLERK.

WILLIAM H. C. COPELAND.

\* Died May 7, 1894.



## MEMBERS OF THE CORPORATION.

DEC. 1, 1894.

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	<i>Elected.</i>
WILLIAM H. C. COPELAND, . . . . .	1868
ROBERT CODMAN, . . . . .	1873
ERVING WINSLOW, . . . . .	1874
GEORGE O. G. COALE, . . . . .	1878
THOMAS NELSON, . . . . .	1878
FRANCIS V. PARKER, . . . . .	1881
FRANCIS W. HUNNEWELL, . . . . .	1888
JOSEPH S. BIGELOW, . . . . .	1889
STEPHEN C. DREW, . . . . .	1889
FRANCIS I. AMORY, . . . . .	1890
GEORGE P. GARDNER, . . . . .	1890
WILLIAM K. RICHARDSON, . . . . .	1890
JOSEPH G. MINOT, . . . . .	1892













75 net







